

nature may put forth, will not make us a saint without Christ dwells in the heart, for where Christ dwells there is fullness of joy. May God help us to keep a pure heart, walk in all the commands of God, is the prayer of your sister.

MRS. E. V. STEVENS. WIFE OF ELD. S. P. S.

Thoughts on the S. S. Lesson for June 9. Jesus Before Pilate. Mark xv: 1-20.

The council spoken of in the first verse was the Jewish Sanhedrin. After adjudging Jesus guilty of blasphemy they yet could not inflict the death penalty. It remained with the Roman official to kill or let live. Hence they go to Pilate.

*Pilate.*—Pompey captured Jerusalem 65 B. C. and from this time Judea was governed by deputies of the Roman government—procurators. Pilate was the sixth who had held this office. His relations with the Jews were strained. He had behaved in such manner as to offend the Jewish leaders. He was selfish, cruel and ambitious. Had he been reported to Rome he would have been recalled and disgraced. In point of fact this is really what happened later on and the haughty but fallen Roman, in exile in France destroyed his own life. Such is the commentary on our Lord's enemies. Judas and Pilate suicides and the Jewish nation scatters over the face of the earth hated and despised by every nation in which they were found.

It was before this self-seeking Pilate that Jesus was taken. Upon being questioned Jesus simply claimed to be King of the Jews and distinctly said his 'Kingdom was not of this world.' In spite of his wish to gratify the Jewish leaders Pilate was compelled to declare him innocent. To shift the responsibility he sends Jesus to Herod who is at this time, in Jerusalem. Nothing results but indignity to Jesus. He is brought back and after much vacillation and delay Pilate pretends to clear himself of responsibility in the matter and to symbolize it, washes his hands with water thus indicating that he is clear of the whole matter.

There are certain duties which must be met. There are certain times when the right—strait way must be taken at whatever cost. We cannot shirk our responsibility. Our Lord taught this so often.

The talents—the good Samaritan, and the wonderfully vivid portrayal of the judgment when the King shall say to those on the left hand 'Inasmuch as ye did it not.' Let us be so very careful not to take the doubting course. Let us meet the emergency. So often to hesitate means to be lost. 'Why halt ye between two opinions.' God will tell us the way. We do not need to go round asking as did Pilate, 'What is truth?' Jesus says 'I am the way no man cometh to the Father, but by me.' Let us all by God's help (and God will help us) think of only the one way to act—strictly, firmly and modestly in the right. Let us stop once for all this thing of doing what we feel to be wrong and then saying, 'Here do as you please, but I am clear of it. I wash my hands of the whole matter.' 'Be sure your sin will find you out,' long ago said the holy man of God before Jordan and it is as true today.

*Barrabbas and Jesus.*—Barrabbas was probably a popular man among the Jews. His crime in all probability was inciting and leading an insurrection against the Roman power. At least he was a comrade of the Jews and they asked for him rather than for Jesus. How is it with us? Do we ask for Jesus or Barrabbas? Which will we have? When we are to 'look and live,' when 'there is life in a look at the crucified one' what do we say? Give to us Barrabbas. We want this fellow who will fight for us, who thinks as we do, who will spill human blood, he is so much concerned about us and our welfare. Let us beware! The question comes to us daily, hourly, 'which will ye that I release unto you,' with which will we be on friendly terms? Let us be heard every time on the side which says 'Jesus, the King of the Jews always.' Let fellowmen and compatriots sink out of sight when set up as against Jesus.

*The Mocking.*—Jesus in giving to the Roman soldiers. They have him absolutely in their power

so far as human judgment goes. How do they use their power? Simply to maltreat and insult him. If a contrast be needed between the doctrine of Jesus and the practice of the world here is one in colors so sharp as to be almost startling. Jesus said 'resist not evil' and exemplified it by his actions in this last day and night of his earthly life. The practice of the soldiers was 'oh well he is only a miserable Jewish impostor' come let's have a good time with him. We are to crucify him any how and we might just as well have some fun with him first. Their actions were just those of the cat when she torments her prey. The victim was helpless and they would do as they pleased. Have you ever felt so? There is that in human nature in all ages and in all social grades (except perhaps the very lowest) to do as we please with those who are in our power. Does a man owe you rent? 'Ah well,' you say, 'I'm not worried, I can sell him out.' Do you hold a note against some poor human being? and do you say to him, 'Here A, I must have that money by the 10th of next month or I'll sue you.' Do you owe a bill and have no property? 'Let him whistle for his money. If he gets it before I do he can say so.' Are these your thoughts? Well, you are just exactly like those Roman soldiers. It is exactly the same spirit. The spirit which has caused more misery than all else in this world put together. I once knew a landlord's agent who threatened to turn into the street a mother with a babe less than three days old if her rent was not paid in twenty-four hours and this man knew she had not a dollar in the house and we all said horrible. Soon after I heard a church man, in good standing, say I don't believe I'll waste any more time with B. I'll give his account to an officer for collection. Jesus Christ died for all those people and they could not forgive each a few dollars indebtedness. The spirit of the Roman soldiers was in them and they would put their victim to the torture simply because he was in their power. Let us not do these things and if they be done to us let us not strike back.

R.

#### Orphan's Endowment Fund.

The first Circle of letters for Endowment Fund is now complete, and aggregates \$4.85. Thinking it might be interesting to some to know how the record of this work is kept, I give you the first circle as it now stands complete, with the exception of dates and amounts contributed by each.

Mr. L. P. Grossnickle, Mapleville, Md.

Miss M. M. Sterling,  
Masonstown, Pa.

Miss L. E. N. Gross-  
nickle, Mapleville, Md.

Mrs. Elizabeth Sterling,  
Masonstown, Pa.

Mr. John Sterling,  
Masonstown, Pa.

Mrs. Minnie Wagner,  
West Beaver Creek, Md.

Mrs. Patsy Barton,  
Hagerstown, Md.

Miss Chat A. Sterling,  
Masonstown, Pa.

Miss Rebecca J. Knotts,  
Masonstown, Pa.

Elder A. L. Garber,  
Ashland, Ohio.

Miss R. Bella Sterling,  
California, Pa.

Mrs. Annie Emmert,  
Hagerstown, Md.

Mr. John W. Emmert,  
Hagerstown, Md.

Rev. I. D. Bowman,  
Ashland, Ohio.

Mr. T. J. Fahrney,  
Downsville, Md.

Here is a copy of the letter:

CHRISTIAN ENDEAVOR.

\$..... and copy for Circle..... of fifteen Workers  
came from.....  
with name of.....

to start the Circle.

Masonstown, Pa., April 1, 1889.

Dear Friend:—Our Sisters' Society for Christian Endeavor wants money to loan at interest Ashland University for education of orphans. To get it the Trustees sanction a method which I approve for Jesus' sake.

If you receive fifteen copies of this printed Circle Letter, take one of the number, fill its Blanks, giving names and places of two friends, inclose with 10 cts. (stamps) and mail to Miss Laura E. N. Grossnickle, Mapleville, Maryland. Then equally divide the remaining fourteen copies between your two friends.

If you receive seven copies, take one, fill Blanks, giving names and places of two friends, inclose with 10 cts. to Miss Grossnickle. Equally divide the remaining six copies between your two friends.

If you receive three copies, take one, fill Blanks, giving names and places of two friends, inclose 10 cts. to Miss Grossnickle. Equally divide remaining two copies between your two friends.

If you receive one copy, fill Blanks, giving names and places of two friends, inclose with 10 cts. to Miss Grossnickle, who will send your two friends fifteen copies each to start new circles.

If already in one Circle of fifteen workers, divide letters the same, mail Miss Grossnickle your copy with or without 10 cts.

When filling Blanks, give number received, date and sum of money inclosed, full addresses of two friends, your name, Post office and state.

Fill blanks according to directions, writing plainly. Mail or hand to your two given friends, lady or gentleman.

Lost copies will be duplicated.

Amounts remitted by complete Circles are published.

More or less than 10 cts. is gratefully accepted.

Be prompt; delays and breaks cause unknown loss.

By sending to Miss Grossnickle 3 cts. you can get any possible information from Records showing amounts remitted, members of Circles, when, where, and by whom a Circle is broken.

Yours truly,

Miss M. M. Sterling, Pres. of S. S. C. E.

[Blanks]—Miss Grossnickle:—I received..... of these letters. On..... day of....., 18..... I enclose you the sum of \$..... for Orphan's Endowment Fund, with addresses of my two friends.

[Address of 1st].....

[Address of 2nd].....

[My own name].....

[P. O.].....

[State].....

From this circle, sixteen new ones have been started, and from these I have received \$2.20. The work moves slowly at first as every great undertaking does, and we feel that this is a great undertaking for the S. S. C. E., yet in its infancy itself. But we mean to put forth every effort for success, and we ask the prompt and earnest co-operation of every one who receives any of these letters. Do not lay them aside until a more convenient season, but respond at once. It will only take five minutes, and you can then take up other duties with the happy consciousness of having done something for Jesus' sake. And when life is done, and you enter through the pearly gates into the Eternal city, and meet the Lamb of God, you will like to remember that you had ministered unto him by ministering unto needy ones here, for 'Inasmuch as you did it unto the least of these ye did it unto me.' You will then, because of every little duty performed in life for his sake. Jesus gave up heaven, and the company of angels, and even life itself to make salvation, heaven and eternal happiness possible for us. How much are we willing to sacrifice for him? Remember that what we do for him is labor that will yield its richest return in the world beyond this, and what we give to His cause is treasures laid up in heaven waiting for us in a heavenly mansion. Working for Christ and giving to his cause makes us richer too, in this world. Our bank accounts may possibly be a little smaller, but our hearts will be larger, and our souls richer.

May our Father bless this and every effort put forth for Jesus' sake

LAURA E. N. GROSSNICKLE.

Mapleville, Md. May 15, 1889.

Many a good man's purse is like a syphon, the very emptying of which insures its refilling.—Dr. Arthur Edwards.

The more God empties your hands for other work, the more you may know he has special work to give them.—Garrett.

Christ comes with a blessing in each hand—forgiveness in one and holiness in the other—and never gives either to any who will not take both.—Thomas Adams.

God is the light, itself unseen, which makes everything visible, and clothes them in colors. The eye does not perceive the ray, but the heart feels the warmth.—Jean Paul.